

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, MAY 24, 1906.

NEW SERIES VOL. VIII. NO. 21.

BUILDING MOVEMENT.

Read This Carefully.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to do your duty.

The General Education Board has agreed to give Mississippi College twenty-five thousand dollars (\$25,000) for a science building, provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by December 31, 1906. We can make our notes payable in equal annual installments, beginning not later than November 1, 1906, and ending not later than November 1, 1910. It is important that many of us shall make our first payment this fall or winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill in as many of the blanks as you are willing, with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards, write me and I will send them.

W. T. LOWREY.

Subscription Card.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....	\$	—
Cash by Nov. 1, 1906.....	\$	—
Cash by Nov. 1, 1907.....	\$	—
Cash by Nov. 1, 1908.....	\$	—
Cash by Nov. 1, 1909.....	\$	—
Cash by Nov. 1, 1910.....	\$	—
Name		
County		
Post Office		
Church		

The American people may have some in high places, tainted with the spirit of graft and such like, but when distress is abroad in the land, their hearts are moved with deep sympathy, and their purse strings are loosened with a whole-souledness that is extremely refreshing. This is clearly seen in the quick and noble response made to the appeal for the sufferers at San Francisco. We do not always understand the providences of God, nor is it in the divine plan that we should, but it seems that these dire calamities of the country everywhere unmistakably teach the spirit of altruism and helpfulness. It seems that we might easily see that after all they are for our good. In this light may we not interpret these words, "For none of us liveth to himself, and no man dieth to himself."

We read in the current press that George Washington, Jr., has donned his overalls, and has begun at the bottom, so as to study the business through and through. "I hope to be thorough, if not brilliant," said the young man. We cannot all be brilliant, but

we can be thorough and this ought to be the motto of every young man. Application is the better genius after all, for work, work, work, are the three rules everybody ought to learn early in life.

The Daughters of the American Revolution of Massachusetts elected Mrs. Edgar Van Etten to the Vice-Presidency of that State, but she declined on the ground that the duties of the office would interfere too much with the domestic life. We are inclined to the opinion that this good woman is familiar with the latter part of the last chapter of Proverbs.

It is generally believed that women have greater powers of endurance than men, but recent experiments have proven that the difference does not lie in the difference in the power of endurance, but in the difference in the sensitiveness to pain. In all the experiments it has been found that the feminine senses are less acute than the masculine. In taste man's is 3 times keener than woman's in smell, five times, in hearing five times, the same with sight and touch.

Rev. G. B. Butler, at one time the efficient pastor at Natchez, and recently pastor at Bryan, Texas, has accepted a call to the Columbia Street Church, Waco, Texas.

A Correction.

Dear Brother Bailey:

In last week's issue of the Baptist Record, Dr. Lowrey, in stating the amounts collected or subscribed by the churches for the Sunday before and in mentioning the amount from our little church at Lake and speaking of the progress of the church, classed us as a one Sunday church. That was true up to last January when they began the new year by doubling their work of last year, and our watchword at Lake is "Progress." We hope to do many things for the Master at Lake. Our people there have just built a splendid frame two-story school building, and raised and continue to raise from year to year, enough money by private subscription to support the public fund to run a first-class graded school for eight months.

We are also going to put a new roof on our church house and paint it, and do some other repairing on it, and all this coming on but just a few (but loyal servants of the Blessed Saviour means sacrifice, which is of course what Jesus loves in his followers.

We raised on the ground \$275, but I believe this amount will yet grow some. We feel that we are doing well, but we are not satisfied with present attainments. We are going to "press forward to maketaoif5ait going to "press forward the work for the prize of the high calling which is in Christ Jesus our Lord."

Fraternally,

H. C. JOYNER.

It is said that there are, in the British House of Commons 118 English, 26 Welsh,

21 Scotch, and 29 Irish members who are total abstainers. As regards per centage, the Welsh stand head with 86.6 per cent, the Scotch second with 29.1, the Irish third with 28.1, while the English with 25.4 per cent. shows the lowest. The sum of totals makes 29 per cent. of the whole assembly. It is to be hoped that these 194 constantly sober legislators will form a balance of power enough to guarantee sane legislation for the great dominions of the British government.

It is to be hoped that the recent important decision of the Supreme Court on divorce may result in much good, and end in the establishment of a uniform marriage and divorce law. "If," said Justice White, who read the opinion, "the full-faith and credit clause were now to be held applicable to the enforcement in the States generally of decrees of divorce of the character of the one here involved it would follow that the law of nearly all of the States would be overthrown." Surely this is worth attention.

"The Nation," in his comments on Senator Bailey's speech among other things, had this to say: "Senator Bailey's reputation already great will doubtless be heightened by his speech of April 10th. To have held a crowded Senate and packed galleries for four hours listening to a close-knit legal argument is an extraordinary achievement." The speech referred to was on the Rate Bill. All Mississippians should have just pride in Joe Bailey.

Dr. William Spurgeon, who recently visited Dr. Sproles and while at Clinton delivered several splendid and inspiring lectures, writes: "The young men to whom I spoke are full of high hopes and will, I am sure, becomes a great power for good in the near future. They seem to me to be unusually anxious to be fitted for the fierce and solemn work of the church. The possibilities of the College are fine. In Dr. Lowrey you have a man of whom any college might be proud, and I feel sure he will follow the work through to a successful issue."

"The Austrian court still maintains an old ceremonial called the 'foot-washing' which is a unique performance for royal personages to engage in," says Frederick J. Haskins in New Orleans Picayune. "This strange survival of mediaeval custom occurs during the Easter festivities, and is still with all the pomp and ceremony that marked its observance in the olden times."

This may seem strange to some of our readers, yet there are a few people who call themselves Baptists who maintain this practice as one of the ordinances of the church. Were the motives prompting to action in each case analyzed, this difference would likely appear. In the first case the ceremony is done more in the spirit of a frolic, while in the second case it is sincerely performed in the spirit of true humility and worship. It is the motive that gives value to action.

Signs of Promise.

The figures displayed at the Convention showing the work of the states in missions were in the aggregate ahead of any preceding year.

For Foreign Missions there had been received \$15,248.50, and for Home Missions the sum of \$176,412.23.

We are sorry to see a falling off in our own Foreign Mission receipts of something less than \$800. The gain, however, in Home Missions is so large that our aggregate for both times is about \$2,000 more than was realized during the preceding year.

This does not indicate a lack of interest in the great cause for which as the Redeemer of the Lost we stand. We remember also that four-fifths of the year was lost to our churches on account of the quarantine that prevailed last year. We would also recall the fact that the policy adopted by the Cotton Farmers' Association of holding their cotton and endeavoring to force higher prices operates directly against missions. Men do not generally give away money for causes of a religious nature on a harvest of money. And the money in circulation for the past two seasons has been what has advanced in cotton held by the banks while higher prices were waited for. We did our work in spite of these untoward matters by increasing our aggregate as above indicated.

To do this required some heroic giving on the part of those who were desirous of glorifying God in the extension of the Redeemer's kingdom, and we greet you brethren and sisters with thankful hearts.

We now face the closing month of our own State Convention. Already the brethren have been asking about our State Mission work and its needs. This cause, as usual, has waited patiently for the others to have the full benefit of the time immediately preceding the Southern Baptist Convention meeting. But now that these have had the right of way it becomes us to know about our own efforts for which we are alone responsible and which we must stand or fall according as we are ourselves interested and loyal in helping it. What was lacking in our part in Foreign Missions the brethren from other states supplied. What was lacking on the part of some in Home Missions we of Mississippi supplied by an increase in our contributions to this cause. In the cause that now claims our attention, we stand or fall by ourselves. It is the cause of Mississippi Baptists alone as far as earthly help is concerned. It is Mississippians in the rescue. Mississippians once heard this cry when shot and shell filled the air with death-dealing missiles, and were equal to the occasion. Will we be less now in the cause of our Lord, who has led us thus far? What shall be the measure of our devotion? Will you not take our Master's own words as the measure of your interest and devotion?

"Do with thy might what our hands find to do," or that other word from the pen of his inspired penman, "As much as in me is." The time for doing this work is short, but a Lord's day can be lost in meeting the demands, and indeed for the very best results of the week days have an allotment of service in the interest of State Missions. I know that many meetings are planned for the next two months before our Convention, but these will not be interfered with if a warm, earnest, Christly presentation of missions be made. May I not suggest that many who have already made contributions might, in view of the emergency on us, glean

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the field again and perhaps in many instances there will be found handfuls of grain to cheer him who is not indifferent to the demands on us.

A. V. ROWE.

A Letter From an Ex-Mississippian.

Dear Brother Bailey:

It has been so long since I have had the pleasure of reading the "doings" of the Mississippi Baptists, and the one state where Baptist doctrines from Tennessee line to the Gulf is one and the same. Where the preachers throughout the State proclaim One Lord, one faith, and one baptism—after which they practice what they preach.

Alien baptism, I am proud to say, is not tolerated by the pastors or the church.

I used to think that Baptists of the "Missionary order" were, so to speak, one and the same in faith and practice. It seems though, the government by its surveys has had the effect of a deviation from the Basis Meridian line East or West, with more variation from "the True Meridian" with Baptists, in church practice than with their land lines. The surveyor dare not deviate past a certain degree of deviation when land lines are at stake, yet he may, it seems, distract his church compass to any "degree" between Cape Hatteras on the East to St. Jose on the West! Out here in our section it seems there has been a compromise, and not the noted one of which Henry Clay was so conspicuous in bringing about. His affected but two sections: this "Georgia Compromise" affects all sections where the true faith and practice has extended, and where it will yet try to be extended. Our brethren here seem to think one who has been immersed by a Free Will Baptist preacher has the right to join ours, "the Missionaries," and we accept the act performed by the Free Will as valid.

Whilst such has not come under our own observation we have credible information it has been done in a number of the churches in Southern Georgia.

I am not so "tight laced" that all must be baptism by a Bailey, Rowe, Lomax, Sproles, or other men of like ability and faith before I am convinced they are Christians. But I do, and will hold so long as life here below exists that whilst the administration of this ordinance is defined, the church has no right to legislate, and recognize the pastor of a Free Will, Methodist or other church as Her Proxy to perform the act of baptism. We had the pleasure, some weeks since of hearing a lecture, "not a regular sermon," from a truly good brother, Dr. Morgan, a physician of Arlington, and member of the Baptist church of that place, which was so good, had we been a stenographer the readers of the Baptist, I feel certain, would have enjoyed, etc.

His subject was: "Character That Bears Flashing Crystals." The Scripture used as a basis was 28th chapter and from and including 15th-19th verses of Job.

The good doctor, we think, had that morning been in close touch with the Master, and as he became so full of that which alone God can and does bestow when self is lost in God, that the audience were, so to speak, spell-bound, as the speaker on his Milton-like lofty flights commanded the eye and ear of all, and the only regret by all of us, Dr. Morgan's physical power gave out before our ears tired or our hearts were satisfied: "his true, our hearts like the banks of the Father of Waters filled to overflowing, and still we wished for more. The good brother, though born and reared in Georgia,

once lived in Mississippi, at or near Fannin and has told me of some noble, warm friends at that point, some of the McLaurins and one Dr. J. E. Noble, the latter as one of the, or among the, best Christians he ever knew.

The writer has been so much impressed with the character of Dr. Morgan and of one other character, Col. L. L. Lyon of the law firm of Calhoun & Lyon of Arlington. People here say he is too honest for a lawyer. He and Dr. Morgan would do honor to any church or town. Two staunch Christians and clear-headed Baptists, and whilst we know nothing of law or medicine, it does seem these two excellent men are pursuing a profession not suited from a Bible standpoint to them. Though one lectures, and the other who is a licentiate, sometimes preaches. The writer believes neither will be fully satisfied until their whole work will be devoted to the pulpit.

I fear I am already taxing the patience of my good brother, and beloved pastor of "the long ago," and will try to bring this to a close.

If Brother Bailey remembers the report of our old Church Clerk, Brother "Faulconer" rendered when our pastor saw fit to sever his connection as pastor with us.

I wrote "the layman" giving "in duplicate" the report, and offered to keep silent should any church clerk within the bounds of the Yazoo Association, produce a better one. The writer has never heard of one instance, and he was in this section, so often heard the average clerical minutes of a previous conference meeting—which would never give any information as to whether there had been preaching by the pastor or anyone else, hence I am ready to proclaim Brother Faulconer the champion church clerk of the South, and have no fears should Brother Bailey call on him tomorrow that he could not find "the text" recorded for each time Brother Hickman has preached since he has been pastor.

In conclusion will say Mississippi preachers and the Ebenezer church clerk are hard to equal.

A happy greeting to Drs. Rowe, Lomax, Sproles, Hickman, Miller, Ellis and others whose voices are so familiar in memory's ear, and finally to the Ebenezer brethren and sisters, my best wishes, with my deepest love and affections for Uncle Bob Pearce—his family, and my dear sisters, who I know will read this.

And may the Master stand by and support the editor and manager of the great Mississippi Baptist Record as he stands forth as Mississippi's representative on Baptist principles as viewed from a strict Bible sense of the same, is the earnest petition of an humble servant of "the Master."

N. L. BARFIELD.

Milford, Ga.

Are We Drifting?

I am neither a prude nor a puritan, but rather the contrary as I "have been many of the gaits," nor am I of great force in the church, for the good reason that I started late in life, but I do want to commend to "our people" the article of W. I. Hargis in last week's Record on the individual communion service. Not that I would specialize on this particular thing, but speak of the many changes from former customs that the churches have made. Honestly, is it not a desire to be fashionable that has brought about the change in the mode of observing the sacred ordinance of commun-

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ion? Is there a single case of "contamination" on record save that which may exist in the mind of some over skeptical person? Will not the Lord take care of those who gather to do as He and His disciples did?

Then again, take the music, in our churches. I approve of the choir, I love good music, but is it not overdone? Could we not profitably dispense with the fife and drum and horn and fiddle and allow more congregational singing? Do away with some of the sensational features and let everything connected with the church be more sacred. Let the congregation feel that when they are asked to join in the singing, they can do so without displeasing the choir. Who has not heard the expression "Thicker than fiddlers in Hades" and when one appears in the choir, is not this ugly expression brought to memory? Anything that tends to destroy the sacredness of worship is hurtful.

On last Easter morning I looked over the church announcements with their musical programs in the papers and wondered if there was a place in the city where I could go and hear a sermon.

Some time ago I heard a lady, recently returned from New York, where she had attended service at a fashionable Baptist church, say that Dr. _____ wore a Surplice, and she thought it so nice, and wished her minister would do the same. I said to myself, God forbid, must the Baptists lay aside all of their individuality merely to follow the customs of congregations more fashionable?

I trust I am an impartial observer of the many changes; space forbids an allusion to all of them, but when I think of the many innovations that to my plain way of thinking are detrimental to the growth of true religion, I am forced to say that "Old fashion religion is good enough for me."

BAPTIST.

Act At Once.

At the recent meeting of the Southern Baptist Convention in Chattanooga there was great regret that a debt of \$20,000 rested on the Foreign Mission Board. The year had been one of glorious prosperity. God had blessed us with twenty-four hundred and forty-five baptisms. The question at the Convention was, whether to get the debt paid there, or refer it back to the churches. The latter course was decided on. Brethren agreed to go home and raise an additional amount. This should be done at once.

On the first of May we had to borrow a large sum, over \$20,000. Let us try to pay all of this by the last of May. If we do not, we will have to pay interest for a whole year. There is another serious consideration. We have had no debt for eight years. The Board's paper was highly esteemed by the banks. We were able to borrow money at a low rate of interest. It is necessary to borrow much during the year. We fear that unless we receive a good remittance soon, the banks will increase the rate of interest on us, and this will cause a heavy loss.

Brethren, Pastors and Laymen, we look to you hopefully. It is the Lord's work. He has entrusted it to us, and has blessed us in carrying it on. We should have had no debt at the Convention. Let us remove it at once. Several have already sent various amounts, from one dollar to two hundred dollars. But it takes "many rills from many hills to swell the mighty river." We

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hope that Sunday, May 26th, will be set apart all over our country for making special gifts, and that these gifts will be forwarded at once.

May we make this year better than any of the past for giving the gospel to all the world.

Yours for the coming of the Kingdom,
R. J. WILLINGHAM,
Corresponding Secretary.
Richmond, Va., May 17, 1906.

East McComb.

Brother James B. Quin and his people are in a meeting this week. The church is only four years old. It has 250 members, 200 in Sunday School. This is another child of the State Board. It was organized by Brother Sibley, who served as its first pastor after which Brother Quin has been pastor of the flock. He and his good wife are doing a fine work. Sister Quin has forty girls in her philothea class, and Brother Quin has a young Baraca class.

The pastor is one of the few who has risen in the ministry in his own neighborhood. It is only a few miles out to Brother Quin's old home church, Friendship, where he is esteemed as well as here in the city, very highly.
J. H. L.

Notes from Aberdeen.

We are all encouraged over the progress we are making under God in this field. The first month of my pastorate has just closed and twenty-eight members was the numerical increase. Every department of the work seems to be taking on new life and the pastor and church thank God and take courage.

We have just closed a few nights' meeting in which the pastor did the preaching and the church beautifully co-operated and devotedly supported him. During this meeting thirteen were added to the church. We all feel that the hand of the Lord is with us and the dawning of a more auspicious day is soon to come.

Very cordially,

D. W. BOSDELL.

Aberdeen, Miss.

Wiggins.

Dear Brother Bailey:

We are now ready to say to the readers of the Baptist Record that our new pastor, Brother E. W. Spencer, moved among us recently from Meridian, and has begun the work with a mighty hand.

Already the former interest and zeal of the church is becoming manifest under his strong sermons and the long sleep of the church in waking up.

Brother Spencer is living with us, giving us two Sundays and Bond two.

Our mission collections, of course, have been small, due to the fact that our pastor had just come, and church interest had very much fallen away, being pastorless for several months.

We feel sure that Brother Spencer has been divinely guided to us and both pastor and church seem to be delighted.

A MEMBER.

Tolosa, Texas.

It has been some time since I wrote anything for the eye of my brethren in the dear old State. I am still sorely afflicted with catarrh and rheumatism, not able to do any regular work. When my health permits I supply some churches who are without pastors also visit the churches when called on

to help in ordinations, etc. I have been shut in nearly all winter—have very little ministerial association which is a source of deep sorrow to me in my lonely hours. If I could only meet some of the brethren with whom I lived and labored so long in the convention and associations in dear old Mississippi, I think it would bring sunshine into my soul during these severe afflictions. I have not been able to write much for some time—don't write anything for the papers in Texas.

I should be very glad if the brethren would write me when they have convenient opportunity. I cannot write to all of them.

My earnest desire and prayer to God is that prosperity may ever crown the efforts of his servants in the future as in the past.

Can you tell me whether the History of the Mississippi Baptists by Z. T. Leavell, can be had now, and at what price? Think I should enjoy reading it just now.

Our cause in Texas continues to grow notwithstanding our bitter controversy. The Lord will overrule and bring all things to light.

Hope Brother Editor, you will overlook these imperfect lines from an old-time friend and brother. Should be so glad to read the Baptist Record regularly, if I was able.

I am yours in love of truth,

H. L. FINLEY.

Revival Notes.

Our meeting in Forest was a distinct benediction to our people. Brother Price appeared at his best and all went well till the man with the sledge hammer struck the preacher a heavy and vicious blow and he went down "all in a heap," for a twenty-four hours, and the old trumpet had to blow a couple of blasts which must be supposed to have thrown a "damper upon the meeting" but when the young man stood again on ramparts and sounded forth the word of truth, it was apparent that the master of the shop had controlled the affair for he seemed to be more "into it" with renewed force than ever.

True the plow-share went subsoil deep into the life gardens of our people and doubtless spoiled some pretty little beds of foreign pinks and daisies, but the second scene was far more beautiful and purposeful.

Our people are all in love with Brother Price and hope to have him with us again.

A trip to the capital and a 24 hours and a service with Brother Price's people was a distinct picnic and vacation combined for the old pastor more full of recreation than a whole Fourth of July. Some preachers love to give out their "suggestions" on such occasions but the old pastor dealt out as usual his freshest if not the best.

Price has his people trained to "listen" and seemingly not to frown and fidget after the preacher has spoken 25 or 30 minutes.

They have a large job on their hands in building their new church at a cost of \$20,000, but they are the people to do it. Price is the man to lead up to it.

Our meeting brought a blessed refreshing from the presence of the Lord one of the finest young men in the community to our membership and the kingdom and left an unusual number of persons in a serious state of consideration to be developed into a future fruitage and ingathering.

May the Lord fulfill all our expectations, and help Brother Price to go on doing even greater things.

In love,

J. A. H.

Annual Report of the Richmond Board.

During 1905 we had in Gaudalajara 16 baptisms, which is the largest number the church has had in any one year since the present missionary took charge five years ago. There have been several changes in the congregation and workers during the year. Brother Victor Godinez, the native assistant here for seven years, was transferred last June with his family to Colima, and his brother Pablo was appointed here for his place. Pablo is young and inexperienced, but is active and is starting off hopefully. Dr. W. W. Hooker, formerly of Leon, at his own request, was transferred to Gaudalajara last December. His success thus far has fully proven the wisdom of his move to Gaudalajara. While he has no official connection with the church, his medical work is leading new members to our congregation, and he and his good wife are in many ways proving most valuable and agreeable co-workers.

Mrs. Chastain has kept up regularly her midweek Bible class for women. In this and in many other ways she has enjoyed the kind assistance of Mrs. M. E. May who came from Stephenville, Texas. Sister May came over as a self-supporting missionary, and has made herself useful in so many ways that we should not like to try to get on without her. She has worked faithfully at the language, and has made good progress. As she continues, as she promises to do, I think she will make a pretty good Mexican.

In size and importance Gaudalajara is the second city of the Republic, and if I remember the signs of the times, it is on the verge of a boom. We have good railroad facilities, but four other lines have been surveyed into the city during these last years, the work on two of which is being pushed to completion. This will give us direct and quick communication with all points of the compass. The American colony ranges from 500 to 1,000 and is growing. So soon as the missionary feels warranted in doing so, he hopes open regular preaching in English, as there are several Baptists among the Americans. At present there is a Union Evangelical church.

Outstations.

A good deal of our time is given to work among the ranchmen and outstations. In San Pedro, four miles out from Gaudalajara, we opened a Sunday School and regular preaching last August, but the principle family moved away, and the work has not prospered as we had hoped. But San Pedro is an important place, and as it is so near by, we shall continue the little Sunday School and two preaching services a week.

Because of inconvenience in reaching the inland town of Requila, we have visited there only irregularly during the year; but we have a good congregation formed, with house full, free of that I am anxious to do more work there during the coming year. There are several believers, but we have had no baptisms there as yet.

Our brother Victor Godinez left Gaudalajara with his family and opened a new work in the capital city of Cifama June 1, 1905. No other denomination is at work there. In December five people were baptized and a church organized with 8, two candidates being left over. The Sunday School and preaching service have a regular attendance of from 15 to 30 people. Victor visits regularly twice a week, three outstations with a prospect of good results.

The missionary made his first visit to Pan-

indienaro Feb. 23, 1905. Seven candidates were baptized and a church organized with 8 members last June. Six others have since been baptized and four more candidates approved to be baptized on my next visit. The brethren hold regularly their own meetings and Sunday Schools, with a regular attendance of from 30 to 50. They have in hand \$50 toward a fund they are raising among themselves with which to purchase a lot and erect them a chapel.

Sunday School Hopes.

The writer has given much time during the year to writing and editing El Expositor Biblico Nuestros Ninos (Our Children). These papers have a growing circulation in Mexico, Cuba, Porto Rico and the western part of the United States. During the year they have been improved in every sense, due in considerable measure to the activity and efficiency of Rev. J. E. Davis who does the printing.

On the Gaudalajara field the Board owns two houses of worship one in this city and the other in San Pedro. There are three churches, two of which being organized this year, that is, in 1905. The membership aggregates 104; thirty-four were baptized this year. In all three of the churches, there are candidates awaiting baptism. The missionary considers this the most successful year of his life. We thank God and take courage.

J. G. CHASTAIN.

Gaudalajara, Mexico.

Note:—There have been 8 more baptisms on the Gaudalajara field since this report was sent in, making an aggregate of 42 during the year.

A Sunday in Petersburg, 1864.

Dr. William Jones, in his "Morale of the Confederate Army," describing a scene in the army at Petersburg, Va., says:

"Enter and mingle with the great congregation of worshippers. A clear voice strikes some familiar hymn around which cluster hallowed memories of home and of the dear old church far away. The whole congregation join in the hymn and there arises a volume of sacred song that seems almost ready to take the roof off the house. The song ceases, and one of the men led in prayer. And he prays. He does not make a stump speech to the Lord on the war, but from the depths of a heart that feels its needs, asks for present blessings and begs for the Holy Spirit in His convincing and converting power. The preacher comes in and the pulpit service begins. It may be Dr. J. C. Stiles, the able expounder of the gospel, who preached very frequently in these meetings; it may be that gifted pulpit orator, Dr. William J. Hoge; it may be the golden-mouthed orator of the Virginia pulpit, Dr. James A. Duncan; it may be the peerless Dr. J. R. Burrows, who held a warm place in the affections of all Confederate people, or one of the chaplains or Private Pettigrew of Mississippi, or some other soldier. But whoever he is, he preaches the gospel. He does not discuss the slavery question, or the causes of the war or the war itself. Nor does he indulge in abusive epithets of the invaders of Southern soil, nor seek to fire his hearers with hatred or vindictiveness toward the enemy. For he is looking into the eyes of heroes of many battles, and knows that the 'long roll' may beat in the midst of his sermon to summon the men to battle and to death, and therefore he speaks with earnestness, telling the old, old story of salvation. There

are tears in eyes unused to the melting mood, and when, at the end of his sermon, the invitation to repentance and faith is given there will be fifty, one hundred, two hundred, sometimes many more, who will promptly respond. There were at least five hundred professions of conversion in the great revival held in the Episcopal church in Fredericksburg in 1864."—Golden Age.

According to the current press, there is held among the women of the fashionable "Four Hundred" in New York City on Thursday afternoon what they call religious services. At these services they sing hymns and serve tea. Admission is by invitation, and if you do not belong to the group of fashionables, you are not allowed the privilege to pray. It is said that at the first hymn tea of the season, three hundred daughters of the "nobles" were present arrayed in the most handsome gowns. "They sang and prayed with as much fervor as participants in a typical Methodist experience meeting."

Loss or Gain?

A right beginning is the secret of many a man's success. But how begin right, unless there is some thought taken as to our adaptability to the thing which we have chosen to do? If we do with our might what our hands find to do, there must be a congeniality between the laborer and his labor. When work is done as a task and not with pleasure, it ceases to be really profitable, because the spirit of the worker is not in his work.

What has been said does not mean that a love of work must always be inborn or natural for one may acquire a love for his work, and enter into it with as great a zest and profit as if he had a natural love. It matters not what the occupation may be with diligent application and sincere purpose persistently pursued, a future life of usefulness and an immortal name may be won.

The immortal name is never reached by one sudden bound. All men are not Lord Byrons to wake up some morning to find themselves famous. It takes doing, eternal doing, to acquire skill and accuracy. By doing little things well, are great things made possible. It is to be kept constantly before the mind that "in one sense no great man ever launched a great enterprise." Its greatness was only the culmination of many small enterprises undertaken and mastered.

There is great encouragement, when we look back upon the past, and hold in panoramic view the success of those who have gone before, for a great number of the successful men of this goodly land of ours began on small pay and less encouragement, but by dint of a masterly will and an energetic application reaches the lofty degree of success which the world delights to honor.

It was not intended that any should fail. But to avoid failure, one must discover his possibilities and then strive to realize them. Failure or success depends upon the individual, not upon the pursuit. A governor may be no greater success than a hod carrier, may, not half so great. If a hod carrier strives to be the best hod carrier that ever waited on a mason, and the governor does not put forth his every effort to make the best governor possible, the balance of praise is with the hod carrier.

A man must live for a principle and glory

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in carrying out his purposes, if he would be great among his fellow men. He may be put to it sometimes to face the cold and chilling blasts of opposition and envy, but a stern determination and an unswerving purpose, will drive the enemy from his vantage ground and master his every stronghold. "A clear grit and a magnificent manhood like this" will inspire and bring things to pass. For it is of such that are made the world's greatest heroes.

We should be satisfied with our environment, but not content with it. With this feeling, we become public spirited and we are ever ready to lend a helping hand to promote the welfare of our community and state knowing that whatever promotes the public interest promotes our own, for we cannot get around the fact that we form a part and parcel of one concentric whole, and though small, we may be yet our own little part must be consistently pledged or else some discord will arise. We should not be satisfied with ourselves, but we should strive to be content. Dissatisfaction with oneself stimulates to higher and nobler activities, contentment guarantees a love of labor and a happy life.

Long or Short? Which?

This is a subject so broad in its compass that it easily rises to the universal in its dignity. It is not the purpose of this article to be universal in discussion, but to restrict its confines to an emphasis on the little word short.

Then, let us at the outset, like the poet of old, jump right into the middle of our subject, and proceed to discuss the word short as applied to our church services.

In this day of grace, when one Sabbath day, there is Sunday School at 9:30, preaching at 11, B. Y. P. U. at 3:30, and preaching again at 7:30, it seems evident without argument, that, in order to hold up physically, to say nothing of spiritual strength, the exercises at each service ought to be made short and pointed, if the best results are to be obtained. There is no doubt that a strict adherence to this principle would aid much toward guaranteeing a spiritual

EARNESTNESS.

which should be made the watchword in all church services. If in our worship we do not leave the house of God with a greater desire to do to others as we would they would do to us, and to love truth and integrity above all things else, we have fallen short of the privileges promised to us in our acceptance of the atonement made by the spirit blood of our Lord and Saviour. If, at the close of the evening service, we will but turn and review the events of the day, together with the feelings accompanying the same we will find no trouble in locating our sensitive vibrations whether pleasurable or unpleasurable, profitable or unprofitable, in the word earnestness. This feeling is all important because it is this that makes us desire to do to others as we would they should do to us. It is this feeling that stimulates us in that

INTENSITY OF INTEREST.

which is so necessary to profitable and pleasurable worship. The lack of earnest, with alas! too many, the sole spring of spiritual leanness. As this bane of those who sit in the pew does not always arise from a lack of interest in the work of those in the pulpit, but rather by a lengthening of interest to the breaking point we offer as an antidote a shortening and intensifying, not a slighting of the interest on the part of

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those who conduct our religious services. Let us keep in mind that quick, snappy services always sparkle with interest, and will be accompanied by a deeper and more sincere

LOVE

of God's house and service. If we will but fill our hearts with love so that our little fountains may mingle with God's full river, then we will realize that labor of love is worth all and ten times more than labor, provoked from a sense of duty. The preacher who secures a large congregation by stimulating in his people their sense of duty, will find that his long discourses, protracted preliminaries and tedious closings, will create spiritual dyspepsia, where a rational consideration of physical limitations will give rich red blood, elastic step, and a glow to his work in all lines. It takes as great executive ability to successfully carry on the affairs of a church, as it does in a military commander to lead an army to victory. A pretty spectacle, indeed, a general would make, did his soldiers lack interest in his cause, and love in his service. Now, if we will pay more attention to these things and let our motto be to

EXALT, NOT EXHAUST.

we think there will soon be seen throughout our church service a new enthusiasm and a decided improvement, and at the close of the services, there will be heard less frequently, "that was a good sermon, but it was too long. I got so tired." If we must learn wisdom and prudence at our own expense, it seems that we already have examples enough before our eyes to profit by them. Let us face about, bombard with a Gatling gun, at short range, instead of using the long fire and often times missfire of the old flint and steel, and then, we think that we will soon see the

EFFICACY

of our work begin to show itself. Unquestionably the purpose of the Sabbath services is the worship of God and whatever conduces to add value to that is the line on which to pursue efficacy, then should be the aim and end in the whole process of worship. But the degree of efficacy must be influenced by two conditions—physical vivacity, and mental activity, for say what you will about the power of the spiritual man over the physical and intellectual man, yet the fact remains that the best results come when all three natures are in their normal condition. Let these suggestions be carefully considered, and we believe that soon the pastors all over our country will feel a new sensation of joy thrilling their hearts because they will hear their congregations singing with the Psalmist, "I was glad when they said unto me, let us go up to the house of the Lord."

Oklahoma Letter.

I wish to congratulate you upon the continued improvement of your paper. The new name, or rather the old name, is better. The acquisition of Dr. Spoles was a wise step and you are improving the news columns, and even yourself have new life. Such are the impressions of an ex-Mississippian away out in Oklahoma.

I certainly rejoice in the prosperity of Mississippi College. My hat has been off to Dr. Lowrey several years!

Things move on in Oklahoma. They don't always move smoothly, but they move. I have received 90 new members in 14 months, 37 by baptism.

We gave \$200 to missions, which doubles

all past records. The State A. & M. College enrolled 900 students and the Baptists have their portion of them—many of whom I baptized.

I have been granted a vacation and expect to visit in Mississippi. Any church wishing a supply pastor for one month, or any pastor desiring my service in a meeting may address me here.

With best wishes, I am,

Fraternally yours,

M. R. COOPER.

Stillwater, Okla.

FOR ONE DOLLAR.

The Baptist Record will be sent to any new subscriber from the time the \$1 is received till Jan. 1, 1907. Will pastors kindly call the attention of their congregations to this proposition. The sooner the remittance is made the longer the subscriber will receive the paper for \$1. No premiums or commissions allowed to anybody on this proposition, and it does not in any case apply to old subscribers.

Four men from Mississippi College were numbered among the 4,000 delegates who gathered recently at Nashville in the grand quadrennial convention of the Student-Volunteers. Among these delegates were missionary workers from 26 foreign fields, and 700 institutions were represented. The place of next meeting will be selected and announced by the executive committee. This is one of the answers of prayer for more laborers—thousands of students volunteering for service in foreign fields. The prayer for money to send them into the fields whose walls have been broken down is also being answered. Giving to God for foreign missions is becoming general among the disciples of Jesus, and offerings from churches and individuals are becoming larger every year. There is promise of the speedy evangelization of the world when the gospel shall be preached among all nations, and then coming the end of this age.

The morning light is breaking,
The darkness disappears;
The sons of earth are waking
To penitential tears.

When the town of Clinton gave about \$14,000 towards new college buildings, some one expressed the fear that this large offering really above the ability of the people, would necessarily greatly reduce the offerings to missions. The faithful pastor said that the God of all grace would intensify the desire to give and in some way increase the ability of these cheerful and generous givers. The feeling was general that the church could not give as much to Foreign Missions as it did last year, but when the offering was made it exceeded that of the previous year. The call for more money to send out and support new workers was so imperative, and the immediate opportunity was felt so large and promising and critical that men and women said there must be self-denial, we must increase our forces in the foreign field. It is set down in all good faith that this writer who has been pastor above one-third of a century has never known a church that excelled this one in glad and liberal giving.

Northwestern Oklahoma.

The great stream of immigration which has been flowing into Northwestern Oklahoma has made it a center of interest, not only to the business but religious world as well. Many parts of this field have not yet been reached by the gospel. But we are developing the work as fast as men and money can be secured. We must take this land for Christ at its own price and a God-given privilege. The Methodian cry is continuously ringing in our ears, "Come over and help us."

Our hearts ache when we hear these pleadings, but we do not dare to respond. A number of churches have already been organized, and many missions points are reached. But we have scarcely touched the borders of this vast field of destitution.

I have as yet seen and with the co-operation of our Christian friends, we hope to reach every home with religious books and magazines. All who are interested in the evangelization of the vast territory of destitution, send me religious books and magazines which you have read and will gladly place them in homes where they are very much needed.

I would be glad to answer any letters concerning this work here. Address me at Mutual, Okla.

Pray the Lord will help us take this land for Christ.

W. P. BOTTIS,

Pastor, First Baptist Church,
Mutual, Okla.

More Like I Ought to Be.

I am bored to think that Brother Mullins is close up to the true meaning and significance of "Baptism in its relation to forgiveness and salvation" than a large lot of our "front row" writers and talkers. I may appear to be speaking "in haste" but I am really anxious to "say it" first, before the air gets full and hot with adverse criticisms.

The chief reason I want to say it is because it is so nearly along the line of my own thinking and is significantly similar to some of the things I have found in my little "surface mining" for the truth.

About the only difference is that he has cleared the atmosphere of mist or smoke by using a definite nomenclature in separating the spiritual from the ceremonial and setting the two in their proper places and whitest light so that each can be seen as clearly as if they had never been mentioned together. I had never been suspected of having any sort of relation to each other.

It now appears that if the two people known as Baptists and Campbellites would accept the interpretation as the correct one, as many already do, and especially if the faith of the latter can be the real spiritual and saving element in it, then they might begin the path for a blessed coming together and thus make a long stride toward the happy union that has been the long-talked-of millennium. It is not, is it?

I have not seen Eaton's little book on "Faith and the Flesh" although I ordered a copy many years ago of its publication—but if it is as near to "liking" as an expression of Bible truth as is Dr. Mullins' paper, I'll show you my old hat in honor of it also. I have no fear that it is not all "right," however. I heard him get off in a sermon here in Meridian once what I judge was the "meat" of it and it was pure gold.

Yours in love,

J. A. H.

THE BAPTIST RECORD.

STATEMENT

Showing the Condition of the
BANK OF CLINTON

Of Clinton, Miss.,

On May 10, 1906.

Published By Direction of Chapter 14, of
Annotated Code of 1892.

RESOURCES.

Loans and Discounts on personal endorsements, real estate, or collateral securities.	\$33,885 29
Overdrafts secured	131 79
Overdrafts unsecured	179 99
Banking House	6,796 31
Furniture and Fixtures	1,426 38
Expenses	252 82
Sight Exchange	3,672 14
Cash on Hand	2,146 20
Insurance on Real Estate	131 00

Total

\$48,622 52

LIABILITIES.

Capital paid in	\$15,000 00
Surplus	682 23
Undivided Profits	458 21
Individual Deposits subject to Check	21,407 08
Bills Payable	11,000 00
Certified Checks	75 00

Total

\$48,622 52

Of the Above Amount of Loans and Dis-

counts

To Officers of the Bank	\$4,085 00
To Directors of the Bank	3,650 00
To Stockholders of the Bank	7,948 00

I, E. F. ANDERSON, Cashier of Bank of Clinton, Mississippi, do hereby certify that the foregoing is a true, full and exact statement of the Assets and Liabilities of said Bank on the day and date named therein, as shown by the books of same.

E. F. ANDERSON,

Cashier.

Sworn to and subscribed before me, a Justice of the Peace in and for the County of Hinds, State of Mississippi, this the 16th day of May, 1906.

T. M. MANNING,

Justice of the Peace.

Examined and found correct.

T. M. HENRY,

Auditor.

This 17th day of May, 1906.

A Clear Statement.

"Give us a clear statement of what we believe," was the verdict of the vote of the General Conference of Southern Methodists assembled in Birmingham recently. Selah. Stop and report.

In this, as it seems to me there is deep significance. Returning from the meeting of the Southern Baptist Convention, on the train I met up with a Methodist brother, a lay member. I referred to the action of the General Conference. He hadn't noticed it. I told him what had been done, and farther remarked, "Brother, you all are making progress, you're coming, you all will get right after awhile and be Baptists." He quickly replied: "We don't have to get right, we are right already." I had talked too much through that hot day to undertake the noble yet laborious task of making him see that his great denomination was not all right. And yet had his ear been alert to hear, his mind duly unbiased to consider and his heart open to receive, notwithstanding

May 24, 1906.

ing the fact that through the day my tongue had been quite womanly like, I should have thrown wide open the throttle valve again. And yet, here is the cry: Give us more light, a clearer statement of our faith. As Dr. Tillet, on the floor of the General Conference says: "From all sources the cry comes up, 'give us a statement of faith which explains evangelical Methodism. We are now getting the old Methodist ship ready for the ocean. Most we need is a ballast containing a clear, rational statement of what we believe. With such a ballast you can billow the mightiest storms.'"

I would say, Dr. Tillet, you are right, with such a ballast you can billow the mightiest storms. And I would say farther, that ballast is the eternal truth of God's word, the truth, the whole truth, and nothing but the truth. Not the truth of Methodists, not the truth of Presbyterians, not even the truth of Baptists, but the truth, the entire truth of Jesus Christ, God's Son.

At our own great Convention men were having or seeing visions. Here is one, though seen through mists, and dazes and entanglements. The vision is this: All the Lord's people standing together in one mighty phalanx, for and in by every utterance of inspiration, the Bible, all the Bible, all the Bible for all the people, for all times. O, that the vision may become apparent, apparent because real! For the realization of this vision, will Baptists have to add anything? I think so. Add what? "And beside giving all diligence, all to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness, charity." But as to doctrine we need to add nothing more. Baptists need to know more of their doctrines, but need no further doctrine. Know what we believe. Know that we believe it, and herald what we believe as though we do believe what we say we believe. Believe that what we believe is for every man under the sun to believe and that if any man does not believe all that we believe, his belief is lacking. Recognizing whatever there is in another's belief which is identical with our own, rejoice that there is much identity, and pray and labor that there may be identity complete. For one, I anxiously await the finality of the commission appointed by the General Conference. What shall it be? Let us hope that the commission which was authorized to draw up any statement of faith whatsoever and to frame, without limitation any expression of doctrinal system which they may deem called for in our day "will be lead by the Spirit of God to pronounce in clearest notes that "our day," as well as all other days, needs nothing but the eternal truth of God's word—the whole truth and nothing but the truth.

Now let me throw a bomb shell into our Methodist camp, and I will sit down. Our Methodist brethren do need to more clearly know what they believe, and more faithfully practice what they say they believe. And then, they will cease inviting Baptists, Campbellites, Presbyterians and others of different doctrinal beliefs to partake of the Lord's Supper in company with them. According to their present belief as set forth in their Discipline, they believe in "close communion."

See, in 1902 edition of Discipline, page 218 at bottom, and page 117, paragraph 278. W. A. LUSK.

May 24, 1906.

Sam Jones and Whisky.

In his recent speech at the Bijou theatre in Atlanta, under the auspices of the Anti-Saloon League, Sam Jones said: "I began life with as bright prospects as any Georgia boy ever had. I went away and married a lovely blue-eyed Kentucky girl, who trusted me with herself, her future—her earthly all. But whisky soon tempted me and I fell. For several years I trampled on her loving, tender, bleeding heart. The sparkle faded from her eyes and the roses faded from her cheeks. I think of it all now since God has redeemed me. I think of all the sorrow whisky brought my poor wife and my poor life—and I hate whisky; I hate it! I'll hit it as long as I have a foot! I'll BUTT as long as I have a head! I'll bite as long as I have any teeth—and when I wear my teeth out, I'll GUM it to death!"

Dr. G. M. Savage of Jackson, Tenn., who is now in Palestine, has recently written the Baptist Banner from Jerusalem that Rev. Jureidini, who was sent as missionary to Syria by the Baptist General Association of America last year has received only \$50 since reaching the field. He is the missionary of the "Gospel Missionaries" of this country, who call their brethren "Board Baptists." They charge that 90 per cent. of the money given to Foreign Missions through the Board is consumed in paying agents and running expenses, and that only 10 per cent. reaches the missionary. Precisely the opposite is true. If Brother Jureidini has received only \$50 for the support of himself and family for one year, either the gifts of the "Gospel Missionaries" have been exceedingly small, or a very small per cent. of that given has reached the confiding missionary.

How unwise it is for a pastor to allow a church to divide on him! How hurtful to himself and to the church! If he can muster a majority, even a large one, that favors and insists on his continuance in the pastorate his defeat in apparent victory is sure. He must go sooner or later. Then, how foolish and injurious it is for a church to keep up the conflict after he has gone! It can do no one any good, any where, at any time, in any way or degree. On the contrary, it will do the retiring pastor harm in his own feelings and among his brethren. It will freeze out generous impulses and paralyze the energies of the church. It will excite the ridicule of the niggardly and the pity of the godly. It will draw the criticism of other Christians, that Baptists are not wise and good enough to live under a congregational government, and need a bishop, or a higher ecclesiastical court, to manage their affairs. It will greatly please the Devil. That which can do no possible good, and may do great harm, should not be done at all. Beloved pastor, when you sever the pastoral relation, pray for divine grace, that you do it wisely and helpfully.

A Baptist Church at New Augusta.

Perry county has recently been divided into two new counties and New Augusta is the county seat of one of the new counties. Rev. D. C. Rawls of Hattiesburg, under appointment of the Mission Board of our State Convention, has for some months past, been preaching at this town.

Last Sunday, assisted by Rev. T. J. Moore of Prentiss, Brother Rawls constituted the

THE BAPTIST RECORD.

New Augusta Baptist church, with sixteen members. The outlook for this new church is very hopeful. A nice and large building lot was donated by A. W. McSwain of Hattiesburg, a building committee appointed and the prospect for a house in the near future is good.

Children's Bible Day.

Children's Bible Day comes this year on the second Sunday in June. Many, however, prefer the last Sunday in June as that is for Review and will not interfere with the regular lesson. We have prepared an excellent program with Supplement and Mime Boxes. These are furnished without cost. They are for the Sunday Schools of the Southern Baptist Convention and will be furnished upon request.

The contribution for that day is for the Bible and Colportage Fund of the Sunday School Board, and will be used for the distribution of the word of God in destitute places. We earnestly hope for a general observance of this day and for large contributions to this noble work.

J. M. FROST.

Nashville, Tenn.

The General Conference of the M. E. Church, South, elected last week three additional bishops. They are Drs. Seth Ward, John J. Tigert and James Atkins.

Rams Horn: The Bible is to be valued by the inspiration it gives rather than its information.

After, "What must I do to be saved?" comes the great question, "What can I do to serve?"

The feast of the sermon always produces spiritual indigestion unless followed by religious exercise.

Many a man thinks he has done his duty for the world because he has taken a course in sociology.

You must not think the Lord has given you His rod because you feel like rapping all His children.

The Press reports that Dowie's Zion City is in a bad way financially. To prevent bankruptcy, Overseer Volva on March 8, called on the residents of Zion City, Chicago, for over \$250,000 promising "first mortgages on the lace factory and printing house" as security. The overseer called upon "all ministers to give up their salaries," and "clerks and laborers to work for \$3.39 per week," declaring his own "willingness to live on 25 cents per week if possible thus to keep soul and body together," and upbraided Dowie's followers "for wearing jewelry and gaudy clothes."

It is said that in the past five years 1,063,629 persons have been received into the Baptist churches of the United States upon their confession in baptism of Jesus Christ as personal Saviour and Lord. This should mean that they have given themselves to Him for salvation and service.

President Roosevelt seems determined to run the executive department of the government in righteousness. It is said that he is now holding up the appointment of Clarendon Dockery as United States Marshal for North Carolina because he is charged with being in league with Eastern liquor dealers.

A special from Washington, March 7, to the Press says that all but four of the

Senate Committee of thirteen on Privileges and Elections favor the expulsion from that body of Mormon Senator Reed Smoot. The four who favor his retention are Foraker, Beveridge, Hopkins and Dillingham. Why should any man retain his seat in Congress who holds his allegiance to any other body superior to that of his country?

In speaking of the problem of education in England, the Chancellor of the Exchequer said he thought the ministry in shaping the inevitable new legislation on education "would like to hear more opinions from the parents and less from the priests as to what reforms should be." And our government should seek and regard such information in the distribution of public funds for educational purposes rather than that which comes from sectarian schools.

The attention of our readers is directed to the attractive advertisement of the Schwab Clothing Company which appears in another column of the Baptist Record. This company is the largest in the South devoted exclusively to the manufacture of fine clothes for men and young men. It is perhaps the only concern in the country that designs its garments with a view of meeting the requirements of the Southern trade, and the universal popularity of "Schwab Honest Clothes" in all sections of the South is a pretty good indication that the majority of good dressers prefer them to other brands of ready tailored clothes.

They have just issued a handsome style book showing the correct fashions in men's and young men's clothes for Spring and Summer, 1906, which they would like to send you together with samples of cloth from which several of their most stylish suits have been cut. They will send them free by return mail if you will send them your name and address and enclose two 2-cent stamps to pay postage. "The Book of Fashions" is very interesting and is well worth writing for even if you are not ready to buy, as it shows what is being worn by all well dressed men this Spring. You may obtain it by addressing Schwab Clothing Company, department 25, St. Louis, Mo., and at the same time mentioning the Baptist Record.

A casual observation of the progress of the economic relations of life will show conclusively to the ordinarily intelligent mind that the organized centers for training and preparing men and women are responsible for this marvelous development. If this be true in regard to secular things in which human energy and human judgment constitute the moving and directing forces, how much more is it true in the affairs of life pertaining to God's Kingdom in which the divine energy and divine judgment are the moving and directing forces! With this feeling we want to say that we most heartily endorse the recent action of the Board of Trustees of the Seminary in the establishment of a Chair of Sunday School Pedagogy, especially so with Dr. B. H. Dement as professor in charge. It should be a source of great gratification to the Baptist brotherhood to note what a stride forward this movement is. With about 350 students a year, being systematically trained to organize and train the teachers in the Sunday Schools throughout the country means more than we can even now approximately predict.

It would be amusing, were it not pitiful, to watch the floundering of some soi-disant critics with regard to the formation of the sacred canon. If men formed it, they inquire, why can't men enlarge it or lessen it? They forget that the authenticity of the canon does not depend upon the men who passed upon it, but upon the quality and harmony and self-substantiation of the books accepted. These are incontrovertible evidence of divine guidance in the selection. We do not assert that these men were ordinarily inspired, any more than the "holy men of old" were inspired whenever they spoke. But we cannot but believe them under the influence of the Holy Spirit when they made choice of the books of the Bible, as we have them, the task was so marvelously well done. As we see no occasion for a revision of the canon, we are not disposed to accept the inspiration of those in our day who are so anxious—and so incompetent—to revise it.—*Examiner.*

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ped, sealed with all directions how to
use it. The full size dollar package free,
no payments of any kind, no receipts, no
promises, no papers to sign. It is free.All we want to know is that you are
not seeking for a cure of idle curiosity,
but that you want to be well, and be-
come your strong natural self once more.
Man Medicine would do what you want it
to do: make you a real man, man-like,
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We send it free to every man of depleted
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Prepared by NATIONAL TOILET CO., Paris, Tenn.The Southern Presbyterians
report that they are giving a
dollar each for missions in a
year, and that they propose to
give still more. If we should give
a dollar each, our missionary of-
fering would be nearly two
million dollars. A dollar a mem-
ber is a modest sum to give for
the greatest work in the world.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.

P. O. Clinton, Miss.

[Direct all communications for this de-
partment to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. W. Spencer, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

May, 1906.

Programs are suggestive. The intro-
duction of new features, selection of ad-
ditional hymns, subjects of prayer, etc.,
are left with the Society.

Program.

Subject: Heralds of the
Cross in Foreign Lands.Resolution No. 5. I will pray more faith-
fully, more believingly for missionaries.1. The Lord's Prayer: In concert.
2. Condition of the Heathen: Psa.
115:4-9; Jer. 10:2-4; Psa. 19:17;
Eph. 2:12; Rom. 1:18-20.Our Responsibility: Rom. 10: 14
15; Matt. 24:19; Acts 1:8; Dan.
12:3.3. Incidents: An old Chinaman prayed
that "Foreigners might see the
sore need of a people in a land
where no one knows anything and
where all are dying in the dark."An African prayed, "O, Lord, make
a full heaven and an empty hell."4. A Timely Admonition: Dr. Alexan-
der MacLaren says, "Let us not be
tempted to think less severely,
more pityingly of sin, and less so-
lemnly of its certain result, than
either our Master or His disciples
did."5. Silent Prayer: For deeper sense of
"personal individual accountabil-
ity to Almighty God."6. Leaflet: "S. B. C. Heralds—Vet-
erans on Foreign Fields."7. Facts from Lives of Missionaries:
By different members.8. A Suggestion: Arrange to hold from
time to time a special anniversary
meeting commemorating the birth-
day of a missionary.

9. Business: Collection, etc.

10. A Serious Fact: In 1905 Americans
gave for Foreign Missions \$3,000,
000, and 325 times as much for
confectionery, chewing gum, mill-
inery, jewelry, tobacco and liquor.11. Leaflet: "The Society at Spring-
town," by Kate W. Hamilton.12. Praise God in song and prayer for
growth of S. B. C. Work: In 1895,
91 missionaries on foreign fields;
in 1905, 181; then a total membership of
3,493 after fifty years work; in
1890, a membership of 11,423."All is of God that is and is to be,
And God is good." Let this suf-
fice his still.Resting in child-like trust upon
His willWho moves to his great ends, un-
thwarted by this ill.

—J. G. WHITTIER.

This, then is of faith that every-
thing the very least of what seems
to us great, every change of theseasons, everything which touches
us in mind, body or estate wheth-
er brought about through this
outward, senseless nature, or by
the will of man, good or bad, is
overruled to each of us by the all-
holy, all-loving will of God.
Whatever befalls us, we must re-
ceive as the will of God.

E. B. POSEY.

Resign every forbidden joy; re-
strain every wish that is not re-
ferred to His will. Banish all
eager desires, all anxiety. Desire
only the will of God; seek him
alone and you will find peace.

FENNELON.

A Suggestion.

Dear Sisters:

It has been proposed that Mis-
sissippi furnish a home for boys
at the "Margaret Home, and sev-
eral contributions to that effect
have been sent in.We learn however, through the
Treasurer of the Margaret Home
that all of the rooms have been
taken by other states.To this date, Mississippi has
sent the following amounts:Support \$ 58 85
Furnishing 29 50
Undesignated 12 50

Total \$100 85

The Treasurer suggests that
enough of this fund be appropri-
ated to pay Mississippi's appor-
tionment which is \$75 for
the year just closing.This leaves us \$25.85 to be used
as we see fit.She states that a fence is need-
ed for both the poultry yard and
garden, and that if we wish, we
might furnish one or both—the
garden fence having a plate bear-
ing the name of Mississippi on it.She also states that there are
two of the parlor windows that
need changing and they may be
either cut glass or memorial, and
to cost from \$25 up.She did not state the cost of
the fence, but our own society
(that of the First Baptist Church
of Hattiesburg) is in favor of the
fence for the garden.We thought it expedient to
publish these facts that the mat-
ter may be considered in the dif-
ferent societies and convention in
July.God has been very gracious to
us in the last few months. Brother
Nowlin of Kentucky, has been
assisting our pastor in a glorious
revival in which 73 additions
were made to our church.Our W. M. S. is blest in having
such consecrated women as Sis-
ters R. R. Stapleton and I. P.
Trotter as members, and is grow-
ing in interest.We deemed it a blessed priv-
ilege to give \$100 as our Xmas of-
fering and almost \$40 as our
Week of Prayer and Self-denial
offering.We are always glad to read
news from other W. M. Societies,
and hope the sisters will write

Wear Stylish Clothes

To every man, young or old, who is
interested in good, stylish, serviceable
clothes, we will send our handsome Spring
Fashion Booklet and several samples of
clothing upon receipt of two 3c stamps for
postage. We especially want to interest
men and young men, who aim to dress well.
In our Suit Special at \$15.00 these garments
are hand-tailored, perfect in fit, guaranteed
to give good service, and one price to all.
We, the makers, set the price with a shield
on the sleeve which plainly reads 15. Your
local dealer sells them at the same
price as the largest stores in the
largest cities. It does not matter
where you buy
them, you are sure
to get good value
and good clothes
when you insist on
getting garments
with this shield.Wear stylish clothes this Spring. Send
two 3c stamps for our Fashion Booklet and
Samples of Cloth. Address
SCHWAB CLOTHING CO., Dept. 25, ST. LOUIS.The American Girl
Skirt.Is preferred by women of taste
and discrimination in dress on
account of its Elegance of Style,
Fit, Finish and Superior Quality
of Fabrics. You can buy
them of your local dealer
at the same price as
from the largest city
department stores.Wear the latest styles and
purchase them at home. In-
sist upon having the
American Girl SkirtIf your local dealer does
not carry it, send us his
name and we will mail
you Free our new
Spring Style book
and samples from
which to make
your selection.Ask Your
Dealer First
Dealers want-
ed in every
town.Address, Dept. C
American Skirt Mfg. Co. (Inc.)
LOUISVILLE, KENTUCKY

Correspondence with merchants solicited.

How To Make Money.

I have just learned how to make money real
fast and easy. I have not made not less
\$50 a week since I have begun, and one week
I made \$100. Isn't that grand? I am saving
my money for and do not lose a day. I am
selling no cheap gloves; they are easy to
sell, being of the best, only 25 cents a pair and
they make the hands so nice and soft and are
so durable. It is a picnic selling gloves, you
do not have to talk at all; people want them
as soon as they see them and many buy
half dozen pairs. Write to the Common
Sense Mfg. Co., S. E. Louisville, Mo., Box
and they will start you and tell you how to
sell, either at home or by canvassing. I have
several of my friends selling gloves and all
doing fine. If you want to make \$5 a day
a try the glove business; you cannot fail,
as the gloves sell themselves. I am so proud
of my success that I cannot keep still about
it.

Miss L. A. G.

A Washing Machine FREE
For 30 DaysHere's a chance for any woman to get away from the washboard forever.
Simply drop in a postal card, asking for a Spotless Washer, and we
will send you one, on trial, for 30 days. If you don't like it,
penny. We even pay the freight. If you do like it,
if it doesn't do the wash quicker, better and with less
labor than any other machine, tell us so, and we'll pay
the freight back. If you do like it we will make
terms of payment on such easy installments
that anyone can buy it. There are no strings to
this offer. It's a square deal. We make it, because
we know that the

SPOTLESS WASHER

It is the best machine made. It does most of the work itself.
You only have to guide it, and you can do this sitting or
standing. Operates in either direction. Made of finest
selected Virginia White Cedar. Steam-light—never comes
loose. Mechanism all enclosed—no danger of hands or
clothes being caught. Ball bearings—lightest running.
Send today to nearest office for full particulars of
this remarkable offer and our proposition.SPOTLESS WASHING MACHINE CO., Inc.
Box 564 O, Chicago; Box 580, New York; Box 64 O, Richmond, Va.TYPEWRITERS
FOR HOME USEFather uses it for business letters;
Mother, for social, club and church
work; children, for school lessons; one
and all, for personal correspondence.It isn't necessary to pay \$100.
We have hundreds of used, shop-
worn, and rebuilt typewriters, of all
styles and makes, at prices from \$20
up. These machines are in fine work-
ing order and just the thing for home
use; will answer your purpose as well as
though you paid \$100.Write for address of nearest branch, or
samples of work and prices and state kind
of machine preferred.Typewriter Exchange Department
American Writing Machine Company
343 Broadway, New York, U. S. A.

A Notre Dame Lady

I will send free, with full instructions,
some of this simple preparation for the cure
of Leucorrhoea, Vaginitis, Displacements,
all kinds of the Womb, Pains, or painful
Periods, Tumors or Growths, Hot Flash-
es, desire to Cry, creeping feeling up the spine,
Pain in the back, and all Female Troubles,
realizing that I will explain a successful
home treatment. If you decide to continue
treatment about 12 cents a week to guarantee
a cure. Tell other sufferers of it. That is all
I ask. If you are interested write now and
I will send you a full ring binder of it. Address
M. J. Summers, Box 23, Notre Dame, Ind.

LADIES CAN WEAR SHOES.

one shoe smaller after using Allen's Foot-Ease,
a powder to be shaken into the shoes. It makes
tight or new shoes feel easy, gives instant re-
lief to corns and bunions. It's the greatest com-
fort discovery of the age. Cures and prevents
swollen feet, blisters, calluses and sore spots.
Allen's Foot-Ease is a certain cure for tired,
aching feet. At all drug stores, shoe stores,
and shoe stores. 25c. Don't accept any substitute.
Test package Free by mail. Address, Allen S.
Olmsted, Le Roy, N. Y.ATTEND THE
Summer SessionIn this beautiful city
at the famous
Commercial College of Kentucky University.Bookkeeping and Business, Stenography, Typewriting
and Telegraphy Taught. Begin now.
Positions—Refers to 10,000 successful graduates.
Ky. University Diploma Awarded Graduates.
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Hutchin's Eczema Salve.

Cures Eczema, Rash, Ringworm, Tet-
terine and old sores, no matter how bad
or how old. If you are afflicted with
any skin trouble send at once for a box
of Hutchin's Eczema Salve. WE
GUARANTEE its efficiency absolutely.
We refund your money promptly if not
quickly and permanently cured. Send
\$1.00 for a sample box. You cannot
afford not to try it.THE FLAKE & NEILSON CO.,
Winona, Miss.THE HUTCHIN'S ECZEMA SALVE
Navasota, Texas, Co.

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The Great English Remedy
BLAIR'S PILLS
Sole, Safe, Effective. 50c. & \$1.
Prepared by Dr. Henry Blair, Brooklyn, N. Y.

offener.

MRS. IDA POLK.

Hattiesburg, April 5, 1906.

ENTHUSIASM.

The Spirit of God Within.

Mrs. C. Y. Cosby, Tupelo, Miss.

In every vocation enthusiasm is
essential. God bestows; man re-
ceives, and according to his zeal,
creates.God gives us work—work upon
work—and results come only
through labor, love, faith, with
enthusiasm thrilling and propelling.In our religious life enthusiasm
is the spirit of the Lord, and what
is the spirit of the Lord? It is
His presence with us. His will
above our own. His love moving
in our love. Create in me a clean
heart oh God! and renew a right
spirit within me.In our home life we need the
spirit of the Master. He was
never idle. "Happiness is
through helpfulness," and use-
fulness springs at the voice of God.
Every morning let us shelter
someone from life's fierce heat,
every noon let us dig some life
spring for thirsty lips, every night
let us be food for the hungry,
and shelter for the poor. We are
His servants, we have our work
to do.It is a holy thing to see a state
or nation saved by the enthusiasm
of Christians. Fired with mis-
sionary zeal, through prayer, la-
bor, evangelizing the world! And
we—women here today are a
part of this great work—what a
privilege! May the spirit of the
Lord be upon us—each and ev-
eryone—that we fail not to do
our share of the service!The church lies near our hearts,
requiring our zeal. We love our
church, and well we should. With
our might we should make the
Sunday School profitable, holy;
the prayer-meeting a place of
brotherly love; and every hour in
which God's hand is felt. His
smile upon us, blessing.Our societies, oh, our many and
precious societies—missionary,
aid, orphans, temperance, reform,all—there is no limit to the work,
the good that we may do. The
poor need us—the unsaved. Oh,
the trial may seem too great, our
faith too weak. But remember
it is the little things we do each
day that form the perfect whole
with the spirit upon us we may
constantly rise higher. And, too,
know that what is done too eas-
ily is apt to be of little value.
One's best lies out of reach ex-
cept through persistent efforts—
efforts that require all one's
courage.The noble women of the Bible
gave their best. Hannah left
her only son, Samuel unto the
Lord. Esther and Ruth had their
mission, and Mary, the mother of
Jesus, and Mary and Martha,
the sisters of Lazarus. In Mary's
great earnestness and enthusiasm
she took the pound of ointment,
very costly, and anointed the
feet of Christ and wiped his feet
with her hair—what a love! But
we can do as much.Time, and work, and money,
love, and faith, and prayer
—all this is essential to success.
The more we expand the nearer
we reach the higher life. And let
us know about our work. "In-
formation increaseth zeal."So let us be filled with the
Spirit, be enthusiastic, hopeful,
happy, and as Marys, Marthas,
disciples of the early church, be
loyal helpers, true workers, holy
women in the service of our Lord.Johnny-Jump-Up Turns the Other
Cheek."Mamma's gone to town, and
I'm going to stay wiv you, Miss
Honesfought!" announced my lit-
tle friend, Johnny-Jump-Up,
whose real name was Johnny, by
the way—Johnny Taylor—proud-
ly seating himself on the top step
of the porch at my feet. This
was a frequent occurrence, for
Johnny's mother was a busy
book agent and away from home
a great deal.

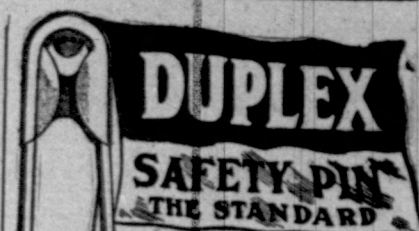
"Melican Heathen."

The story is told of a Chinaman
who applied to a wealthy family
for work. He was asked: "Do
you drink whiskey?"

"No; Clistian man."

"Do you gamble?"

"No; Clistian man."

He was employed and proved
to be an excellent servant. In
course of time the mistress of the
mansion gave an elaborate eu-
clere party, at which wine was
served. John waited on the ta-
ble with exceeding deftness and
acceptability. The next morning
he asked for his wages, saying he
wanted to quit work.The astonished mistress asked
him: "What is the matter?"The Chinaman said to her: "I
Clistian man. No workee for
Melican heathen."The Chinaman, whether in this
country or at home, is impressed
quite as much by American ex-
ample as by precept. Alas! that
there are so many "Melican
heathen!"—Selected.that has never been equalled.
The guard on the spring pre-
vents tearing the cloth. The
only pin that fastens from either
side and can't slip through. See
that all cards have our name on.
Send 4 cents in stamps for sample
worth double the money.CONSOLIDATED SAFETY PIN CO.,
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Hattiesburg 8:10 a.m. - 7:05 p.m.
Ar. Gulfport 11:00 a.m. - 10:00 p.m.Daily Except Sunday. Daily Except Sunday
Ar. Silver Creek No. 3, 6:20 p.m. - 3:01, 7:25 a.m.
Ar. Laurel No. 25, 11:45 a.m. -Daily.
Ar. Lumberton No. 102, 10:18 a.m. -

Daily No. 4. Daily No. 6.

Lv. Gulfport 7:30 a.m. - 4:15 p.m.
Lv. Hattiesburg 10:35 a.m. - 7:25 p.m.
Ar. Jackson 2:05 p.m. - 10:50 p.m.Daily.
Ar. Laurel No. 201, 2:15 p.m. -

Ar. Lumberton No. 102, 10:18 a.m. -

Ar. Columbia No. 102, 11:55 a.m. -

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Northern and Northeastern points.At HATTIESBURG: Connection made with
New Orleans and Northeastern trains, Missis-
sippi Central trains and Mobile, Jackson &
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ville & Nashville trains.For further information, apply to
S. D. BOYNTON,
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Effective Feb. 11, 1906.



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Dining Cars

ALL TRAINS
MEALS
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ALL THE WAY

Deaths.

In Memory of Nola Ramsey.

The only daughter of L. B. Ramsey, Nola was born April 4, 1879 and died April 2, 1906. She was left without a mother in her early childhood and the care of a large family of boys was left to her care and with that womanly grace, which was her charm and rich gift, she assumed the task. Rich in Christian experience, unassuming in her manner, beautiful in her character. She was loved for her worth. May the Lord comfort the loved ones left to mourn their loss.

A Tribute.

A great woman has fallen. Sister Margaret Love of Ita Bena, Miss. died the 13th of April 1906. Some things in her life are well worthy of emulation. First, her love for the cause of Jesus Christ was almost without limit. I have heard her say many times that she was longing and praying for the spiritual prosperity of our church and the world. When the mission collection was taken she would come or send her amount and pray with it.

Then she was an untiring worker for Jesus Christ. Many of the people Ita Bena today will testify to the fact of her talking to them about their duty to God in becoming Christians and receiving personal letters from her, when she was unable to go, and she saw the fruit of her labor. She was with the writers at a meeting at Bear Creek last year when it seemed that the spirit of God was manifested at every service in much power, and her efforts to assist in doing personal work were untiring. Well do I remember one man with whom she had prayed and talked came and gave medals and was reunited with the church. Sister Love had much love and sympathy for the neglected. One very hot summer day she walked down a hot lane for nearly a mile and carried some milk and butter to some poor people. Before she moved to Ita Bena she taught all the children that she could get together in her home of the pure word of God. Bro. W. T. Lumly now missionary to Africa used to preach in her home once a month. Her home was headquarters for preachers and Christian workers.

Upon moving to Ita Bena she was made president of the "Ladies Aid," which place she filled with credit till her death. I have seen her weep for joy many times in talking of the coming kingdom. "Blessed are the dead who die in the Lord." "Well done good and faithful servant enter into the joy of the Lord." Like Paul, she had fought a good fight, kept the faith, and finished her course as best she could. God bless her memory and make all of us who know her live closer to Jesus who loved us and gave himself for us.

Faithfully and truly,

W. R. Cooper.

Louisville, Ky., 10, 32 6th St.

Relief In Six Hours.

Distressing Kidney and Bladder Disorders relieved in six hours by "NEW GREAT SOUTH AMERICAN KIDNEY CURE." It is a great surprise an account of its exceeding promptness in relieving pain in bladder, kidneys and back in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Jones Drug Co., Jackson, Miss.

Ahead of Everything!

GLORIOUS PRAISE!

OVER

300 HYMNS

SUITABLE FOR CHURCH SERVICES, SUNDAY SCHOOLS AND YOUNG PEOPLE'S MEETINGS. ENDORSED BY RELIGIOUS PRESS.

READ WHAT GOOD JUDGES SAY:
Dr. F. C. Dargan of the Southern Baptist Theological Seminary and himself a master of sacred song: "It strikes me as a very handy and useful book, admirably serving the purpose for which it was intended."
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skillfully blended, and a fine musical sense and taste pervade the arrangement."
"It is a happy combination of things new and old. I wish for it the wide circulation that it deserves." P. S. Henson, 111 Tremont Temple, Boston.
E. A. C. Davidson, of Birmingham: "You cannot count on every church in the land getting it when they get a new book."

If You Examine Glorious! at You will Buy No Other.
Send all orders to BAPTIST BOOK CONCERN, Louisville, Ky.

ROUND AND SHAPED NOTES
The greatest work of the greatest masters of sacred song.
Dr. W. Howard Doan
and W. J. KIRKPATRICK.
Best Silk Binding. Sewed not wire stitched.
\$25 a 100. \$3.60 a Dozen. Not prepaid. Single copy by mail 35c.

Mr. V. T. Rudder to Miss Nettie Carter.

At the Baptist Orphanage May 20th, 1906, Rev. J. R. Carter, the bride's uncle, officiating. Miss Nettie is a noble Christian character and pastor's helper. Mr. Rudder is a popular business man, cashier of Peoples Bank at Bassfield, Miss. We wish for this young couple a happy and useful life.

At the residence of the bride's father Mr. S. W. Ashley of Copiah Co., May 13, 1906, Mr. E. O. Little to Miss Ophelia Ashley, one of Copiah's charming young ladies. Much joy to the happy couple.

J. C. Barrar.

SKEPTICISM.

It is better to believe everything a man says than to believe nothing. The crucial test comes and the true things accepted on faith will greatly aid you in life's battles in time. Believe everything rather than reject everything.

Johnson's Chill and Fever Tonic is the greatest Fever medicine and life-saver in the whole world: If you believe this and accept it as a truth, you will be the immense gainer thereby, and if you doubt it and wholly reject it, you may be the loser to the extent of your very life.

We will send 2 bottles to any reader of this paper on these terms:—If the two bottles cure two cases of fever, send us \$1.00. If they do not do all we claim, send us nothing. We take the risk. THE JOHNSON'S CHILL AND FEVER TONIC CO., Savannah, Ga.

The Naked Truth as to San Francisco.

Physically and morally San Francisco was built on mud.

Much of the lower Market street was on made ground—old cans, refuse, muck lifted from the harbor and dumped over behind piles. The city hall was in what was once swamps and later sand lots. Fine roadways had taken the place of creeks or estuaries of the swamps and tide flats. The quaking earth rocked and toppled buildings erected on sponge.

Not owning her own water works, the city burned when the emergency came under which she must depend upon the equipment and structural conscientiousness of corporations.

Leaving the theologians to quarrel over the proposition that this catastrophe was a vengeful

visitation of divine wrath, it is a fact that no modern city better deserved the fate of Gomorrah than beautiful San Francisco.

She was notorious for her harboring and laxity toward the social evil—white, black, yellow and brown.

She had more murders per 1,000 than any other city in the nation. She was the only big city where in a man could safely kill another in the prize ring, and there had been four such killings.

She was the only city where lottery tickets were peddled from house to house, office to office.

She had one saloon for every 250 citizens, one church for every 2,500.

She averaged one suicide a day. She handled over 800 cases of insanity during the past 14 months.

She harbored unspeakable Chinese and Japanese infamies that would not be tolerated a day in China or Japan.

She was the haven for every race horse gambler and prize ring tough in the country.

Her conspicuous wickednesses were not only tolerated by the authorities, but practically ignored by the ministers.

When the seismic shock came, the main terror was as to what the vicious elements would do. The city was afraid of itself and all fled who could. Men trembled less for the houses and stores than for their women and children, the legitimate prey for the vicious and pestilence, until Funston began to hang and shoot.

On the second day, when the ground shook with more earthquake and the dynamiting of buildings, while the flame threw a curtain of blood red over everything, and volumes of smoke charged up and down the business thoroughfares, the street railway platforms of Market street were covered with men dead drunk—scores of them, vomiting cursing and howling. They knew the wickedness of the city and thought God was striking from above and below.

The great majority of San Francisco were as good people as could be found anywhere else, on earth. The public conscience was asleep. Good business men winked at one or another species of sin

because it meant gain to them. The administration was for politics only, and had not yet learned that it is good politics to rely on the good sense, love of justice and decency of the whole people. The local press was either too cowardly or too neutral, or too directly interested to stir for a moral awakening. Vice ruled while the public conscience slept. But today those who can do right by the city raise their empty searched hands and swear they will build anew, with no infamous Chinatown, no regions of professional or assorted vice, no foundations of professional and assorted vice, no foundation of mud, neither physical or moral.—The Memphis News Scimitar, April 30th.

Mobile Jackson and Kansas City Railroad Company.

	No. 2.	No. 4.
Lv Mobile,	7:00 a.m.	4:30 p.m.
Ar Beaumont,	9:45 a.m.	7:10 p.m.
Ar Hattiesburg,	12:10 p.m.	8:25 p.m.
Ar Ellisville,	12:40 p.m.	
Ar Laurel,	11:30 a.m.	8:45 p.m.
Lv Laurel,	11:30 a.m.	5:30 a.m.
Ar Newton,	1:50 p.m.	8:00 a.m.
Ar Louisville,	4:45 p.m.	11:00 a.m.
Lv Louisville,	11:10 a.m.	
Ar Ackerman,	11:10 p.m.	
Ar Mathiston,	12:56 p.m.	
Ar Houston,	2:18 p.m.	

	No. 8.
Lv Houston,	6:30 a.m.
Ar New Albany,	8:45 a.m.
Ar Middleton,	11:10 a.m.
Sunday only 11:00 a.m. Daily except Sunday.	

	No. 5.	No. 9.
Lv Middleton,	6:30 a.m.	1:20 p.m.
Ar New Albany,	8:45 a.m.	3:37 p.m.
Lv Houston,	10:53 a.m.	6:05 p.m.
Ar Houston,	10:53 a.m.	
Ar Mathiston,	12:12 p.m.	
Ar Ackerman,	1:05 p.m.	
Ar Louisville,	2:00 p.m.	

	No. 1.
Lv Louisville,	2:10 p.m.
Ar Newton,	5:20 p.m.
Ar Laurel,	7:45 p.m.

	No. 3.
Lv Laurel,	7:00 a.m.
Lv Ellisville,	1:00 p.m.
Lv Hattiesburg,	7:20 a.m.
Lv Beaumont,	8:40 a.m.
Ar Mobile,	11:39 a.m.
Daily except Sunday.	
2:40 p.m.	Sunday only

Yours truly,

W. L. Dwyer,
General Passenger Agent.

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Ten years ago was a good typewriter
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Has interchangeable
size carriage
Two-color
ribbon
feature
Two release
levers
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Full commercial course.

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In a Pinch, use ALLEN'S FOOT-PAISE,
A powder for tired, aching feet. All Drug-
gists, etc.

Henry Grady on Rum.

Tonight it enters a humble home
to strike the roses from a woman's
cheek and tomorrow it challenges
this republic in the halls of con-
gress.

Today it strikes a crust from the
lips of a starving child, and to-
morrow levies tribute from the
government itself.

There is no cottage humble
enough to escape it, no palace
strong enough to shut it out.

It defies the law when it can-
not coerce suffrage.

It is flexible to cajole, but mer-
ciless in victory.

It is the moral enemy of peace
and order, the despoiler of men
and terror of women, the cloud
that shadows the face of children,
the demon that has dug more
graves and sent more souls un-
sharved to judgment than all the
pestilences that have wasted life
since God sent the plagues to
Egypt, and all the wars since
Joshua stood beyond Jericho.

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Ear, Nose and Throat.

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Reasonable Terms For. further in-
formation apply to P. H. Eager, Clinton,
Miss.

The Need for Clean Men.

If one were to go to the Presi-
dent of the United States and ask
him to name the country's great-
est need he would reply in his
quick, conclusive way, "Clean
men." He knows. Smart men
there are by the thousands; rich
men abound more than in any other
age of the world; able men
are found in every State and
township, but even from a popu-
lation of eighty millions the
chief executive has difficulty in
finding the man of exceptional
character for a post which re-
quires a square and flawless
morality. It is to his credit
that he misses no opportuni-
ty to preach clean manhood.

But neither President nor preach-
ers nor teachers can do the work
of fathers except in their own
families. We do not mean to un-
derestimate the marvelous influ-
ence of the mother. In most lands
men who reach success give their
mothers the credit. "All that I
am I owe to my mother," said
Lincoln. "It was you who taught
me to write so. You really did,
dear mother," said the crabbed
Carlyle. We get our moral qual-
ities from our mothers, our men-
tal from our fathers, say the phy-
sicians, and as we look
back we find this maternal affec-
tion the loveliest thing on earth.
But isn't there a conviction
down deep in our souls that we
should have done much better if
our fathers had taken time and
trouble to share our confidences
in the years that counted most?
From The Delineator for June.

Look, then, upon missions as a
great business, and results will
surprise you in your own life and
in the life of your church. God
is interested in this work and he
is especially your fellow worker
in it. The Holy Spirit waits to
plan with us in this glorious busi-
ness. It will never fail; it is a
safe investment; it is an invest-
ment in man and in immortal
and divine securities.

\$500-Dr. E. Detenon's Anti-Diuretic may
be worth to you more than \$500. If you have
a child who soils bedding from incontinence
of water during sleep. Cures old and young
stiff. It arrests the trouble at once. Sold
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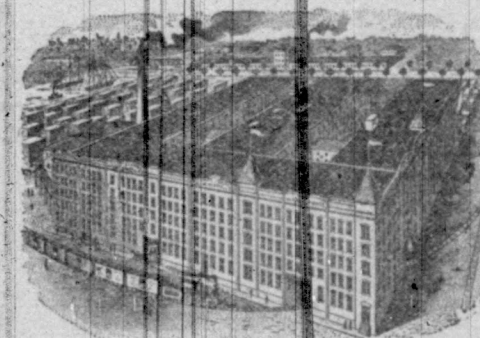
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local application destroys the Cancer
ous growth, and the constitutional treat-
ment eliminates the disease from the sys-
tem, preventing its return. Write for
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matter how serious your case—no mat-
ter how many operations you have had—
no matter what treatment you have
tried—do not give up hope, but write at
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Marie Tavy
Johanna Gadske
Louise Mulder
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The secret of happiness is not size of one's purse, or the style of one's house, or the number of one's butterfly friends; the fountain of peace and joy is in the heart. If you would only throw open your heart's windows to the sunshine of Christ's love, it would soon scatter the chilling mists, and even turn tears into rainbows. Some professed Christians pinch and starve themselves into walking skeletons, and then try to excuse themselves on the plea of ill-health or "constitutional" ailments. The medicines they need are from Christ's pharmacy. A large draught of Bible taken every morning, a throwing open of the heart's windows to the promise of the Master, a few words of honest prayer, a deed or two of kindness to the next person you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors. If you want to get your aches and trials out of sight, hide them under your mercies.

—Theodore L. Cuyler, D. D.

Manners When at Church.

No. your manners in church are very bad. And shall I tell to whom you are rude? To God himself. You have no right to saunter lazily up the aisle in the house dedicated to him.

You have no right to move about, arranging stroking and straightening your gown; your manners should be quiet and in order.

You have no right, during the time the hymn is sung, to carelessly observe the bonnets and wraps of the congregation.

You have no right to discuss the sermon as you walk down the aisle. The preacher has done his best, and in the name of God, and you have no right to criticize him.

You wonder if you have committed all these sins—and you do not believe you have. My dear, think it over, and you will find one or two may be laid at your door. Only little faults, only little rudeness—but to the King of kings!

Every time we consent to sin the curtain drops and the warm rays from heaven are cut off from our hearts. And then comes frost—Exchange.

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Can chills be completely cured? Yes! "No prescription ever effected more than a temporary suppression of the chills. I was told to try your Hughes' Tonic; one bottle made a complete cure." So I by Druggists—50c. and \$1.00 bottles.

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Take the Old Standard Gripe's Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing the simply Quinine and Iron in its simplest form. The Quinine drives out the malarial and the Iron builds up the system. Sold by all dealers for 2 years. Price 5c.

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Tetterine also cures Tetter, Ringworm, Dandruff and all forms of skin diseases. 50c. per box.
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Present Outlook For Our Mission Work in South China.

By E. Z. Simmons.

There is much commotion in South China on account of the reformation going on in education and political work. This all goes to keep the minds of the

people greatly excited. The recent boycott against American goods has added to this excitement greatly, and so far as we can see there are signs of abating this boycott in South China. This all, in some ways, helps us in our mission work, in that it arouses the Chinese to inquire into the merits of Christianity. Many temples and monasteries are being torn down and being converted into public school property. The idols are being burned and destroyed. This, of course, will excite the minds of the people generally, and the way of mob violence against foreigners and missionaries especially. We preach against idolatry, and the officials destroy the idols; so the people generally think the missionaries are at the bottom of the whole thing. When any trouble comes they vent their wrath upon any missionaries or other foreigners that may be near. One other thing that causes the people to believe that we are at the bottom of all this reform is that the public schools all observe Sunday as a holiday, and the missionaries keep Sunday and have their members to observe the Sabbath. This makes the populace think we are in partnership with the officials in all this reform movement. We may expect more trouble in the future; it is the natural outcome of our efforts for many years. This should be a sign of encouragement to the people at home, instead of discouragement. Our mission work was never more encouraging than at the present time; more inquirers and more baptisms than heretofore. During the past year we had 470 baptisms, and could have had many more, but we try to keep them waiting until we are satisfied they are ready for church membership. We need more missionaries that are suited to be leaders, first-class men and women. The opportunities were never greater than they are now.

The China Baptist Publication Society is meeting with the best results, publishing New Testaments, portions of Scripture, gospel hymns and Christian books and tracts, and doing much job work. We started in seven years ago with nothing, and now have assets to the value of \$100,000. Over and above liabilities \$44,000. We have three men—Rev. R. E. Chambers as secretary and general manager, M. L. Brown as foreman of the printing department and E. W. Province as treasurer and bookkeeper—and some 35 employees. Four large fonts of Chinese type and full outfit of English type for job work; four presses, one large cylinder press, one half-size cylinder press and two treadle presses. These are all run by kerosene motors. We could do twice the work we are doing if we had a larger outfit. We have our own matrices for making type, and we bespeak for

our Publication Society the best interests of our people here at home.—Baptist Standard.

Governors of Mississippi.

While a refugee in a distant state this last summer, I greatly enjoyed reading your evening edition. And nothing that you wrote pleased me more than what you said about the administration of Governor Longino. I have known all of Mississippi's Governors, from Henry S. Foote, who was elected in 1850 over Mr. Davis, the greatest of the great, to the present efficient incumbent of that high office.

Gov. John J. McRae signed the act of the legislature that made me of age, and I have in my possession now, a paper signed by Gov. John J. Pettus, authorizing me to raise a military company for service in the Confederate army. I have enjoyed a personal acquaintance with each of the ten occupants of the executive chair since the days of the war Governor, and am somewhat acquainted with the administrations of all of them.

In looking back over the whole period to which I have referred I give it as my honest judgment that in faithfulness and ability, Gov. Longino's administration takes rank with the very best. His will be known in the future as the "business administration of the state," and no more important business was disposed of during his time, than the building of a new capitol, and the final settlement of the convict question.

Instead of buying poor cleared up land in the hills, where the labor of the convicts could not be made remunerative, he bought 14,000 acres of delta land, in the woods, very cheap to which tenfold value has been added by labor that the state had to provide employment for. This property so valuable to the state, cost but little more than the farms, which the state really does not need.

Mississippi has led all of the Southern states on many lines, but in no way more signally than in the building of a capitol and the disposing of the convict question. Again congratulating you on your Morning Daily, I am yours in every good work for our great state.—W. T. Ratliff in Clarion-Ledger.

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